DOCUMENT RESUME

ED 367 497 PS 022 174

AUTHOR Peterson, Julie Penshorn
TITLE Teaching Nonviolent Living Skills in Preschool: Parental Perspective.
PUB DATE Dec 93
NOTE 72p.
PUB TYPE Reports - Research/Technical (143) -- Tests/Evaluation Instruments (160)

EDRS PRICE MF01/PC03 Plus Postage.
DESCRIPTORS Conflict Resolution; Curriculum Development; *Daily Living Skills; *Parent Attitudes; Parent Participation; Peace; *Preschool Curriculum; Preschool Education; Program Effectiveness; Questionnaires; Teacher Attitudes; *Violence
IDENTIFIERS *Nonviolence; *Peace Education; Peace Studies

ABSTRACT

A study sought to determine whether or not parents felt that education in nonviolent living skills was important to their choice of a preschool for their child. Questionnaires were distributed to parents at four preschools and to parents of children attending a test site preschool with a peace studies program. A teacher focus group was also surveyed, as well as spokespersons from local alternative schools. Results of the study indicated that: (1) parents thought teaching children nonviolent living skills was important, and they would pay more and participate to get such programs for their child; (2) the quality and quantity of parent-staff communication and parent education is critical to a peace program; (3) parent involvement is important in promoting the benefits of such a program; (4) parents do not view preschoolers as too young to start learning nonviolent living skills; (5) teachers need a supportive environment in which to implement a peace program; (6) a preschool curriculum for this kind of program needs development; and (7) longitudinal studies of children who have participated in preschool peace studies programs would be helpful in ensuring optimum outcomes for children in future programs. This report is divided into four chapters: "Introduction", "Literature Review," "Methods and Results" and "Discussion" (conclusions). A list of organizations involved with peace studies and copies of the surveys are appended. Contains 58 references. (TJQ)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED 367 497

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
X This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

Teaching Nonviolent Living Skills in Preschool:

Parental Perspective

Julie Penshorn Peterson

University of Saint Thomas

Masters of Business Communication Department

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
Julie P. Peterson
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

December, 1993

PS 022174

Table of Contents

ABSTRACT. iv

CHAPTER I: INTRODUCTION 1

Teaching nonviolent living skills in preschool. 1

Research question: Do parents want nonviolent living skills to be taught in their child's preschool? 2

CHAPTER II: LITERATURE REVIEW. 4

What is nonviolent living skills education? 4

The preschool curriculum. 5

The test site. 7

The need for nonviolent living skills education in preschool.. 11

Connectedness with all beings, and environmental education. 13

Multiculturalism and anti-bias education 15

The impact of television and war play 17

The role of language 22

Nonviolence as power 24

Parental involvement 25

CHAPTER III: METHODS AND RESULTS 26

Method: Survey A. 26

Sample questionnaire 27

Results: Survey A. 28

Table I: Parental value scale results 29

Table II: What parents would like to have taught 30

Table III: Respondents willing to change child's school 31

Table IV: Parental participation 31

Table of Contents

Method: Survey B. 32

Results: Survey B. 33

Table IV: HCH Parents' Views on How Their Child Improved . 34

Method: Survey C. 35

Results: Survey C. 35

Method: Survey D. 36

Results: Survey D. 36

CHAPTER IV: DISCUSSION. 38

Conclusions. 40

REFERENCES. 42

Appendix A: Organizations Involved With Peace Studies A-1

Appendix B Survey B. B-1

Hudson Children's House Parent Questionnaire B-1

Responses to Survey B. B-5

Appendix C: Teacher Focus Group Survey C-1

Questions. C-1

Responses. C-1

Appendix D: Survey of Montessori and Alternative Schools D-1

Questions. D-1

Responses. D-1

ABSTRACT

The goal of this research was to determine whether or not parents felt that education in nonviolent living skills was important to their choice of a preschoo for their child.. In this study, parents with children of preschool age answered a written questionnaire. The results indicated that parents did desire nonviolent living skills education for their child, and that offering it was likely to have some marketing value in geographic areas with similar population demographics. Parent respondents showed that to some extent they were willing to change schools, spend money, and involve themselves in obtaining such a program for their child's school. Also included are a literature review and results from three additional surveys that document the need for, and the value of, a nonviolent living skills program in preschool, as well as the necessity of parental involvement for it to succeed.

CHAPTER I: INTRODUCTION

Teaching Nonviolent Living Skills in Preschool

The research herein represents a multidimensional view of parents' attitudes toward nonviolent living skills education for their children. Using four methods of independent research I looked at the attitudes of (a) parents whose children weren't involved in a nonviolent living skills program (Survey A), (b) parents whose children were (Survey B), (c) teachers who taught such a program (Focus Group Survey C), and (d) preschool/school administrators of Montessori and alternative schools (Survey D).

Nonviolent living skills, or peacemaking skills, define a gestalt approach to specifics like conflict resolution, a peaceful approach to relationships, care for/love of our planet, multicultural expression and understanding, cooperative play, the study of great peacemakers, service projects, and developing self esteem and inner peace. I chose to use the phrase "nonviolent living skills" to be as clear as possible to those questioned without adding clarifying language. In fact, based on comments on the returned questionnaires, the respondents did seem to understand the language.

My interest in assessing parental attitudes was inspired by the apparent lack of such research. It also was partially due to the results of Survey D (in this report), and it was catalyzed by the mixed attitudes parents demonstrate in this regard. They profess interest in nonviolent educational programs, yet they continue to divorce, creating fatherless boys (who are among those most likely to be incarcerated for violent crime; see Peg Meier, 1993, 3E), vote with their dollars for violent toys ("there are more than 235 studies in the last 40 years showing that violent entertainment encourages violent behavior," Meier, 3E), allow excessive television, and structure their children's free time so rigidly as to eliminate any opportunity for healthy dramatic play.

There are a multitude of conflict resolution programs in United States schools

today. Peer mediation is growing in prevalence. In fact, in every state in the union there is one or both of the above offered within the school system (Singer, 1991). Peace groups that hitherto have languished, in the last year or two have begun to experience phenomenal growth (personal conversation N. Baumgartner of World Citizen, M. McCarthy of the Center for Teaching Peace, and C. Numrich of Project CREATE). Extensive studies have been done showing the success of both conflict resolution and peer mediation programs (see Wilson-Brewer, 1991; Singer, 1991). Teachers and principals seem to value the work. Yet, to my knowledge, no one has asked parents how they feel about this work.

Furthermore, the importance of parental involvement to the success of both school and child is evident in the literature (see page 25) and was clearly expressed by administrators of schools in Survey D who said parental involvement, through voluntering and word-of-mouth support for their endeavors, was critical.

I wanted to find out how parents rated the importance of nonviolent living skills education for their children. I was hoping to discover that offering nonviolent living skills could become a marketing tool for schools using these programs; if parents would choose a school because it taught nonviolent living skills, the school might be more enthusiastic about teaching it. I also wanted to find out if parents valued this type of education for all age groups. Further, since parental involvement, including participation, is important to the success of a program, I wanted to know whether or not parents were willing to support it through deeds, as well as words. Thus, the following question:

Do parents want nonviolent living skills to be taught in their child's preschool?

Questions regarding parents' attitudes and their expected actions were included. The surveys I conducted showed that the majority of parent respondents placed a high

value on nonviolent living skills education for any age child. Half said they would consider changing schools if such a program were available elsewhere. All respondents would vote for such education if it became an option at their current school, and some would be willing to pay more.

Chapter II: Literature Review

There are those who would argue against teaching nonviolent living skills in the schools; "we didn't learn it and we turned out fine!" is an often expressed sentiment. I find this particularly interesting in light of the facts that we are the most litigious society in the world, reflecting our inability to talk out and resolve our own problems (Singer, 1991, pp. 33, 34), we are the "most violent and self destructive nation on Earth" (according to the Senate Judiciary Committee, see Ramsey County), and our government is continually embroiled in a war somewhere on the globe.

One reason people may not be enthusiastic about such a program is lack of knowledge about what a nonviolent living skills, or peacemaking program entails. The literature will help guide them to a more comprehensive definition and a more clear understanding of the need. (For more detail, see Carol Freund's research and literature review, 1989). This report will look at the following topics to provide a brief overview of the subject:

1. What is nonviolent living skills or peace education? This section includes the perspective of some of the significant writers on the subject, as well as the specifics of peace studies implementation at Hudson Children's House Montessori School, which was the test site for three of the research elements herein.

2. The need for nonviolent living skills education in preschool, including multicultural awareness and antibias curriculum, the impact of television and the role of language in forming attitudes, and the use of nonviolence as power.

3. The importance of parental involvement.

<u>What is nonviolent living skills or peace education?</u>

Peace means developing alternatives to violence as a means of resolving conflicts. It also fosters an attitude of compassion for all life. "Peace is more than the

absence of war. It is an active collaborative process, by which human beings take direct responsibility for dealing with the problems they face" (personal communication, R. Janke, Dec. 8, 1993). It includes the realization of justice, a sense of gratitude on a daily basis, and the desire to make significant contributions to society. Peace education for young children has characteristics that are developmentally appropriate for that age group.

The preschool curriculum

In their book Discover the world: empowering children to value themselves, others, and the earth, Hopkins and Winters (1990) have a formula that could be a framework for developmentally appropriate curriculum for preschoolers through sixth graders. They suggest the following basic elements be included:

1. Self awareness (self esteem);
2. Awareness of others;
3. Getting along with others (with young children the language used is "solving problems," rather than "conflict resolution");
4. Awareness of global society (social justice, how we live compared to people in other countries); and
5. Environmental awareness (Hopkins & Winters, 1990, p. 115).

Environmental awareness, optimally explored, includes helping children embrace and love nature, not just learn to recycle and protect nature for the benefit of humans. Appreciating nature *for itself* is a way of reconnecting with our world, and an essential ingredient in the formation of a lifelong environmentalist (Giermaine, 1993).

Stephanie Judson edited A Manual on Nonviolence and Children for the Friends Peace Committee (1984). This book defines curriculum for young children in terms of the *atmosphere* necessary in order for children to learn. Judson proposes five elements

which contribute to this atmosphere: (a) affirmation -- through generously giving positive feedback to children they will learn self-esteem; (b) sharing feelings to break down barriers; (c) supportive community -- everyone has something to contribute; (d) problem-solving; (e) enjoying life -- delighting in beauty and celebrating joyfully keeping people from being "bogged down" in problems (p. 2).

Wichert's book, Keeping the Peace: Practicing Cooperation and Conflict Resolution With Preschoolers (1989) is an excellent contribution for preschoolers learning conflict resolution. Some kindergarten programs are appropriate for preschoolers as well. In addition to Hopkins and Winters (1990), Fran Schmidt and Alice Friedman have a comprehensive package for young children which includes curriculum, puppet, cassette, and poster (no date). Mary Joan Park has several suggestions for teaching peace and nonviolence to little children (1990). Kathleen McGinnis and Barbara Oehlberg wrote another manual, Nurturing Young Children As Peace Makers, Starting Out Right (1988).

Considering the above writings, the realm of nonviolent living skills for preschoolers still lacks an *integrated* curriculum. As mentioned above, there is more to nonviolent living skills than conflict resolution and recycling specifics. I haven't seen a curriculum that pulls it all together for preschool teachers and includes staff development for their personal growth, so they can be effective role models. Young children primarily learn through our modeling, and learning to model peacefulness takes a substantial committment from a teacher (see Turner, 1988).

For older kids, extensive material is available through conflict resolution and/or peer mediation programs. Out of approximately 80,000 public schools nationwide, in 1991 some 2,000 offered at least one of those programs. This represents a mere 2.5 percent of our schools (Singer). however, the number is growing. Additional

resources for teens include: Fighting Fair which has exercises for developing nonviolent conflict resolution (Schmidt & Friedman, 1986), Sharing Nature With Children for developing a sense of appreciation for the Earth (Cornell, 1979), and the books by Thich Nhat Hanh for developing inner peace for staff and teens. Sadako and the Thousand Paper Cranes is a moving portrayal of the devastation resulting from the atomic bomb, and helps evokes compassion from the reader.

The test site

The Montessori method inherently encompasses peace education. Its founder, Dr. Maria Montessori, felt that the best hope for world peace lay in the innate abilities of the children to be peacemakers. Several of the school administrators of Montessori schools interviewed in Survey D did not have a uniquely identifiable "peace studies" program, but they felt their school embraced it, since it was inherent in the Montessori method. "It's just a way of life here," was one comment from a school administrator.

Ursula Thrush's work was instrumental in ensuring that all Montessori teachers trained henceforth will learn how to teach peace studies. She says in her manuscript, Peace 101: The Introduction of Education for Peace as a Mandatory Subject of the Montessori Teacher Education Curriculum, "the essentials of education for peace are built into the Montessori curriculum at every level" (1992, p. 1).

Rebecca Janke, founder of Hudson Children's House (HCH), the test site for three of the studies herein, echoed her sentiments. In 1982, when Janke started HCH she made a commitment to help children learn to be peacemakers in her Montessori-based school located in Hudson, Wisconsin. The school's purpose is to help children, ages 18 months to 10 years, develop a solid background and skills that will enable them to reach their full potential as human beings. Since the term of this study, the school has been sold. I have no knowledge of the new owners' approach to peace studies.

Hudson, Wisconsin is a bedroom community for the Twin Cities of Minneapolis and St. Paul. It also has a base of industry in its own right. There are scarcely any minorities. It is a fairly wealthy community, and, though education level may be higher in the Washington County, Minnesota area where Survey A was taken, the demographics are similar (see page 24).

The environment at Hudson Children's House is carefully prepared to be beautiful and orderly as well as peaceful. Learning materials are designed for self-teaching. Children are taught to work together to resolve conflicts and to use the peace table. The peace table is a location as well as a specific set of procedures for its users to follow for conflict resolution. When children are experiencing conflict, teachers guide them to the table and through these conflicts to their resolution, until the children grasp the principles so thoroughly that they can implement the practices whenever and wherever they are needed. This serves the children well at home, at school, at play, and later in life, as they use their abilities to solve problems with people in constructive ways.

The teachers have found children carry these skills home, as well as to future schools. Grade school teachers have endorsed the program. Informal discussions with Hudson elementary school teachers indicate their appreciation of the programs and training received by former students of HCH. Parental feedback indicates children often teach their parents and their friends the skills they have learned about how to be peacemakers.

At HCH there is an extensive animal care program. Since a large percentage of the people in prison abused animals when they were children, the staff believes they can have a great impact, just by educating children about appropriate animal care behavior, thus giving children practice in nurturing and loving another being (personal conversation, R. Janke, May, 1992).

Dr. Montessori, Italy's first woman physician, and a world-renowned educator, provided the model for the work at Hudson Children's House. Her life's experiences gave her a profound understanding of children and how they learn and grow.

She began working with the mentally deficient at the University Psychiatric Clinic in Rome, in 1898. Many of the children she worked with were subsequently able to pass examinations that were written for normal children.

Montessori attributed her success with these children to her comprehensive, observation-based research that led her to conclude that most of their problems were not physical, but emotional. Even young children were already exhibiting emotional distress and developing deviant behaviors because of the obstacles placed in their way by parents and teachers. Based on these findings, she devised special materials and a teaching system to help them reach their full potential.

Montessori believed all humans have the same fundamental needs. She emphasized the family of man and the interrelationship of all life. Montessori students begin to realize that the individual is not an isolated fragmentary entity, separated from the life around him, but rather an integrated part of a potentially harmonious whole" (Thrush, 1992, p. 1). This philosophy permeates the classroom experience and peace becomes the norm, rather than violence.

The value of this approach was expressed by the Children's Creative Response to Conflict group (CCRC), an offshoot of the Alternatives to Violence Project which is sponsored by Friends for a Nonviolent World. Within CCRC a major shift in focus ensued after they realized that their workshops did not provide enough of a gestalt approach. The carryover of positive attitudes and skills from the classroom into real-life situations was not apparent in their earliest work with children which was mainly workshops. Since children learn most effectively through experience, the environment

is of paramount importance. They came to understand that the teacher has a key role in the creation of the proper environment (P. Prutzman, L. Stern, M. Burger & G. Bodenhamer, 1988, p. 3). They concluded that "nonviolence cannot be learned as a series of techniques divorced from a nonviolent environment." Furthermore, teachers alone cannot create nonviolent children. Parents' ability to provide a nurturing, nonviolent environment is critical. (McGinnis & McGinnis, 1990, p. 27). "Children reflect the environment you have created. They are more sensitive than thermometers" (Jasinek & Ryan, 1988).

There are three main ways of integrating a peace studies program into the classroom according to Prutzman:

1. The workshop approach involves children in a distinct and separate activity in the class. It is designed to be fun, develop a sense of community, and introduce some specific material on conflict resolution, care of nature, self awareness, and the like.

2. Integration into the daily activities of the class involves incorporating creative conflict resolution themes into ongoing activities, for example a social studies unit might suggest children bring in pictures of children in other parts of the world.

3. Integration into the curriculum involves developing an environment that is peaceful and embracing a peaceful way of life in the classroom. Assignments and discussion revolve around the central theme of respect and valuing of self and others (adapted from Prutzman, et al., 1990, pp. 15, 16).

The third approach is deemed the most successful by Prutzman, and is the one used at Hudson Children's House. Teachers help children learn about their own abilities to handle challenging situations and resolve conflict. They learn to view the world as an interconnected universe and to recognize that what one does to one part of it affects all others (R. Janke, personal communication, Oct. 5, 1993).

Joy Turner, author of "Child Discipline and World Peace," echoes the above views. She says, rather than specific curriculum for children, we need to "live with them" in positive ways. The suggestions she makes include: stop passing on poisonous pedagogy, organize classrooms to minimize conflict and meet needs, and model and facilitate problem solving (1988, p. 9).

The need for nonviolent living skills or peace education in preschool.

In Discover the World: Empowering Children to Value Themselves, Others and the Earth, Susan Hopkins points out: "Peace education must begin when children are very young." She says grown-ups can work with their children to help them understand nonviolent living skills and can relate these skills to the children's experiences. It is critical that we empower them to make a difference in their world. In fact, we have an obligation to do so, since this is their world, too. (Hopkins & Winters, 1990, p. 116).

According to Black Elk, "The hearts of little children are pure, and, therefore, the Great Spirit may show to them many things which older people miss. (in Caduto & Bruchac, 1991, introduction).

If the Great Spirit is to show children anything in our society he/she/it needs to do it when that child is very young. By the age of three or four, children already are becoming culturally formed entities, experimenting with the war games of their friends and siblings, and learning to numb themselves to the violence and destruction these games promote, or worse yet, to immitate the violence.

Young children are at the mercy of their environment, their parents, and their teachers in regard to their education. They have no access to nonviolent alternatives if not provided by their parents and teachers. Older children begin to get some voice in the decisions about what they are taught and can vote for their curriculum through their choice of optional classes.

In fact, some teens have strong opinions about what they should be taught in order to reduce violence. The following list is illustrative. However, the sense I get from this list is that many teens, like many adults, view violence as a problem of "others"; that they, personally don't need to change. Thus, it is doubtful that an *optional* curriculum at high school level for learning nonviolent living skills would be well supported.

According to Twin City youths interviewed in a Twin Cities teen magazine, Midwest Teen Scene, and paraphrased by the author, Mai Moua, the following things can be done to reduce violence:

1. Teach people to know they don't need violence to gain respect.
2. Teach others to find different solutions.
3. Teach kids to respect each other and solve problems with peaceful means.
4. There should be strict rules and self control.
5. Society, parents and teachers should teach kids to resolve things peacefully.
6. Teach by giving good examples so people will follow. (Moua, p. 1, 4, 5)

This unscientific study can be as revealing as reams of research material. It really is simply logical. As Sri Chinmoi poetically says : "A child's question can be answered in one sentence. The same question asked by an adult requires a thesis as an answer" (1986, p. 80).

These teens are not expressing such sentiments as "use more violent techniques to stamp out violence," or "hire more police for the schools." They are looking for the systemic solutions that will make permanent changes in attitudes as well as behavior. They clearly are calling for better teaching in five of the above six suggestions, and the sixth involves learning better self control, which also can be taught.

A key component in nonviolent living skills is self control, differentiated from control of others. In the United States we have become adept at the latter. Taking personal responsibility and accepting our part in a conflict or emotional struggle is difficult. It's much easier to blame others and see struggles as *their* problem (Paul & Paul, 1983, p. 52). We act with inconsideration and an attitude of separateness toward others, animals and nature, as if we are the only being that mattered.

The Center for Teaching Peace in Washington, DC, they are experimenting with teens teaching younger children some nonviolent living skills. The elementary-age children are very excited to have such a youthful "teacher," and it helps these concepts become more concrete for the teen teachers (personal conversation, Mav McCarthy, Dec. 8, 1993).

Connectedness with all living beings, including environmental education

In Women's Reality, an Emerging Female System in a White Male Society Anne Schaef reminds us that our way of thinking is culturally determined. She views our separateness as an underlying cause of a multitude of our problems with respect to relating to others. "This reveals the dualistic thinking inherent in the White Male System," she says. "Things have to be either this way or that. One must be either superior or inferior. One must either be one up or one down." (1985, p. 12). Schaef sees this attitude as intimately connected to the scientific method, an integral component of the White Male System. She writes:

> Like most religions, the scientific method attempts to describe our universe and our lives in a way that "makes sense." It aims at understanding and explaining the worlds within and around us. It has gone beyond these goals, however, to reach a rather astonishing conclusion: that it is possible to control the universe. Most other religions attempt to comprehend the universe so that people can learn to

> live within it; the Native American belief systems are good examples of this. The White Male System does not want to live within the universe, though, but to run it! (1985, p. 16).

True to this attitude of using nature to our own advantage is a "short-run" mentality that allows exploitation of the earth's resources without consideration of the long-term consequences. Al Gore's book, Earth in the Balance, Ecology and the Human Spirit, gives an in-depth look at the cultural milieu that has resulted in our current environmental crisis. He has a unifying perspective, believing that "all the images of environmental destruction now occurring all over the world. . . have a common cause: the new relationship between human civilization and the earth's natural balance" (1992, p. 31). He propounds the theory that since we have lost touch with nature, we have lost both the ability to recognize the existence of an environmental crisis, and the will to reconnect with the earth in order to remedy it.

Further, Gore asserts, the recognition of a problem is made more difficult by the media, which insist on giving equal weight to both sides of an argument, even if 98 percent of scientists agree with one view and only 2 percent hold the other.

Gore states, "The cleavage in the modern world between mind and body, man and nature, has created a new kind of addiction: I believe that our civilization is in effect addicted to the consumption of the earth itself" (1992, p. 220).

Those of us living in the United States constitute only 6 percent of the world's people, yet we consume 40 percent of its resources (McGinnis & McGinnis, 1990, p. 10). This excessive consumption goes hand in hand with our addiction to violence, as both of them seem to result from a lack of connection to, and valuing of the universe.

According to anthropologist Harris, we choose whether to act aggressively or not.

> There is no greater distortion of the truth about human nature than to blame mankind's record of intraspecific murder and war on an alleged 'instinctual' aggressiveness. . . Man's capacity to kill cannot be controlled by "instincts"; it can only be controlled by culture (Harris, 1971, p. 63).

Multiculturalism and anti-bias education

The sheer number of hate crimes and other violent acts perpetrated in the U.S. is mind boggling. The U.S. led the world with the worst murder, rape and robbery rates in 1990, and the trend is not in a positive direction. In Minnesota, violent crime rates increased in the decade of the 1980s 42% in Minneapolis, 22% in St. Paul, and 33% in the rest of the state. (handout, Ramsey County Family Violence Initiative). Many of these crimes are hate crimes, based on culturally inspired fear and/or attitudes of supremacy.

Famous child educators worldwide, living and dead, including Montessori, Chinmoi, Suzuki, and others, believe children are born with innate goodness, talent and spirituality, all of which can be nurtured or left to wither. The achievements of the young violinist, for example, spring forth from an environment in which violin playing is the norm, in which beautiful music is played often. When offensive music is the norm, offensive music is repeated in the child's playing. In a similar manner, when parents, teachers, and peers model hateful attitudes, and closemindedness, children readily learn this mode of expression, and adapt to this environment as well.

> Prejudice, either as attitude or behavior, is not present in humans at birth. Attitudes are learned orientations to social phenomena, and require an extended period of socialization for their formation. . . . The racial judgments that children make are based in part on the straight transmission of judgments from adults, from older siblings and from peers (Jones, 1972, p. 112).

Many parents, trying to be accepting in their approach to minorities, may attempt to downplay differences in color or ethnicity by encouraging their children to be polite, not stare, and not mention these differences. Since children become aware of racial differences around ages two or three, and start to attach *meaning* to racial differences around age four (Minnesota Department of Education, 1990), these techniques may not be helpful. Children benefit more from an active discussion of differences, says Louise Sparks in Anti-Bias Curriculum: Tools for Empowering Young Children (1989/1991). This is a departure from traditional multicultural education which encourages awareness of others through little more than cursory participation in celebrations of various ethnic groups.

According to Gwendolyn Calvert Baker, executive director of the national YWCA, "racists are made, not born." The YWCA lists the elimination of racism as one of its top goals (Frerking, 1992, 3E).

The Southern Poverty Law Center in Montgomery, Alabama, was so motivated to change the way multiculturalism was being taught in the classroom that they created an antibias curriculum called Teaching Tolerance, and sent it to more than 18,000 schools for free (Frerking, 1992, 3E).

Do we need to teach our children nonviolent living skills in the form of antibias education? The evidence is overwhelmingly affirmative. Presently, many of our children are being taught a competitive, win/lose, exploitative way of life, and they have no capacity to evaluate it. As mentioned above, they aren't able to make choices until they know what the options are. As responsible educators, teachers need to illustrate these options.

In Happiness is a Choice, Kaufman says, "The way we choose to see the world, creates the world we see." (1991, p. 5). We are not acted upon and made to feel certain

feelings. We choose them. Nonviolent living skills training offers a broadened perspective. Through increasing understanding of the world, including other people. As we learn about others and understand their motivations and points of view, their pain, perhaps, we become empowered to make informed, empathic choices. In nonviolent living skills training we also learn individual responsibility for our choices and that we are not victims (Vanderhaar, 1990).

The impact of television and war play

Television has a huge impact on today's children. It alters the way they see the world. Children become observers instead of participants, lose their imaginative powers as they strive to copy rather than invent (see Carlsson-Paige & Levin, 1990), lose any androgynous inclinations as their sex roles are clearly defined for them (see Schaef, 1985), and lose touch with their physicality and subsequently, the planet.

The effects of television viewing on young children have been well documented. Even in 1972 an ABC official said: "Now that we are reasonably certain that televised violence can increase aggressive tendencies in some children, we will have to manage our program planning accordingly" (Television Awareness Training, p. 26). The industry hasn't managed its programming accordingly, however, because more acts of violence are being portrayed on television now than ever before.

Children's programming is largely cartoons on the major broadcast networks. One suspects these are innocuous, until a viewing reveals how violent these can be; up to 65 acts of violence in an hour (Press Club speech, Dr. J. Elders, Surgeon General of the United States, Dec. 8, 1993). Cartoon characters have the privilege of being mutilated, smashed and almost killed several times during a half hour show. Many characters' attitudes are belligerent toward adults, and the use of language, which children readily copy, sets the stage for the opinions and behaviors which follow.

Clearly the central goal of broadcast programming is to provide a venue for advertisers. In fact, the program writers are often the same as the advertising writers (Carlsson-Paige & Levin, 1990). Catchy advertising jingles appear on the lips of children frequently. When they remember the jingle, they surely remember to ask a parent for the product at the store.

Even PBS programs lead children to consumption habits, as characters the children see on those programs are available in stores and become desired by them. Barney is the only toy outselling "Mortal Kombat" (see p. 19) this year (Wall Street Week, KTCA (TV) Nov. 26, 1993). Thus, we don't limit over-consumption through channelling children's television viewing to these programs; we simply alter its direction.

Kathleen and James McGinnis classify possessions into two categories: those which promote self-reliance and creativity and those which promote passivity and more consumption (McGinnis & McGinnis, 1990, p. 15). Television quintessentially represents the latter. The over-consumption promoted by television is horrifying considering 40,000 people die every day from preventable hunger and disease (cited in Howard, 1992, from State of the World's Children report, 1990).

> The marketing of violence to children has become a big business. Violent television shows linked to war toys and licensed products all create in children an enormous desire to consume (Carlsson-Paige & Levin, p. 69).

Television is offensive not only because of its direct connection with violence in children through their modeling of behavior they see on television, but also because it limits their creative responses to conflict. It takes creativity to figure out new ways of acting without violence.

Even in violent play, children who are accustomed to receiving their entertainment through the airwaves may find it hard to bring their own creative ideas

into the play. For instance, they will repeatedly play out Peter Pan or a familiar episode of Teenage Mutant Ninja Turtles without adding any new elements.

> According to Carlsson-Paige and Levin,
>
> almost every adult we talk to mentions the influence of television on the play — the characters, actions and scripts all originate in TV cartoons — which comes either from the children watching the shows themselves or from a friend who has watched (1990, p. 12).

They also point out that as children become obsessed with war play, they repeat the violent acts over and over, in any setting, no matter how inappropriate (Carlsson-Paige & Levin, p. 12).

Carlsson-Paige and Levin make a very useful distinction between two primary types of play encountered in children's play. They point out that *dramatic* play, in which children creatively design the set, the characters, the problems and the solutions, even if this scenario involves guns or other war toys, can be a constructive part of children's growth. In fact, some elaborate details and imaginative solutions can be worked into their play. However *imitative* play, play which simply copies the story from another setting, is not nearly as useful. This typifies play that originates with a television show or video. Children's main goal may become ensuring that the re-creation is as accurate as possible.

When children learn and create war play on their own, independent of television, their play tends to be much more imaginative. This was typical of the play we engaged in as children. Today's breed of of war play is worrisome because children use this play to imitate the violence they have seen (Carlsson-Paige & Levin, 1990, p. 44). And this violence has increased since the deregulation of the television industry in the 80s (Carlsson-Paige & Levin, 1990, p. 59).

One reason these techniques of play have altered is the immense array of violent weapons now available to children. When the toy itself suggests power and violence, children are likely to use it for that purpose. Carlsson-Paige and Levin call these toys "single purpose toys" (1990, p. 56, 57). Alternatively, when cardboard tubes, Legos, Playdo, fingers, or another imaginative versions of weapons are used, the door is open for the child to change the role of the weapon to a less destructive one, and convert it, if desired, to a new tool, creating a new context in which to use it, or a new activity for it.

Video war games use the actual computer technology used by real missiles, and the successful strategist uses similar techniques as adults in the Pentagon in their simulations. In fact, versions of video games have been used as training devices. The following insightful analysis by Ariel Dorfman agrees with the body of this research. Our sense of separateness from our environment and from others, is manifested in part, in the video game experience:

> Video games are. . . part of a general process of what is now being called psychic numbing -- as if this numbing had not been around much longer than nuclear weapons. It is not a *consequence* of that sort of armament but its *cause*. Those who play video games, and leave their sensitivity and ethics aside when they deal with fictitious extinction on the blithe screen, when they militarize their free time, do so in the same society which contemplates mass murder as deterrence, corpses as statistics, 40 million dead as victory, permanent escalation as peace. Their remoteness from what their fingers are pressing, their failure to seriously imagine what might be happening at the other end, is just a minor product and prolongation of the general remoteness of a system that has lost its capacity of caring about, or even believing in the reality of, other human beings. Video games are anesthetics because we live in a dehumanized society,

> where suffering has been made invisible by indifference, where the pain of others is simply not real (Kome & Crean, 1986, p. 182).

Not only children are victims of remote control education; parents often succumb to the consumerism television promotes, purchasing the violent toys it advertises. Many do not realize the inherent dangers in their children's playthings. Our Surgeon General, Joycelyn Elders feels "we should educate our parents so they would not purchase toy guns for our children. We need to teach parents about appropriate toys to buy for our children" (National Press Club speech, Dec. 8, 1993).

One of the most popular toys so far this holiday season is a video game called "Mortal Kombat." The screen reads, "Finish him off!" Other violent sentences flash across the screen, as the player tries to kill his opponents with a video "machine gun." Parents have been offered two choices of this particular product this year; there also is a version of Mortal Kombat that is less violent. Sadly, parents are voting with their dollars for the most violent version, which is greatly outselling the less violent one (Wall Street Week, KTCA (TV), St. Paul, MN November 26, 1993).

Some would contend that war play contributes in important ways to the development of the child, asserting that this kind of play is a valuable way for children to learn impulse control. According to Wichert, children engaging in war play can become so excited that they lose control. The play escalates, and they find themselves being reprimanded for hurting another child, or someone's things. "This kind of play often culminates in hurt or angry children precisely for this reason. I think it gives children the experience of failing at impulse control much more often than it provides the experience of mastery" (Wichert, 1989, pp. 28, 29).

Wichert also counters the argument in favor of children trying out a variety of role-playing in their play, even if they copy violent heros. She emphasizes the importance of children developing role models that are not violent, and not

sterotypically gender-bound, who have real strengths, instead of just super powers. An example might be choosing Harriet Tubman over Superman. She points out that the guidance and education provided by the teacher or parent is critical here, because, of course, Harriet Tubman is not featured on children's cartoons.

Some argue that acting out war play helps children release their aggressions. Many studies have shown that this is not the case. In fact, attempts to reduce aggression through aggressive and vigorous play therapy have the opposite effect according to Alfie Kohn, in No Contest (1986).

The Role of Language

Since language is mainly learned in a child's first three years, the implications for a nonviolent living skills program, when offered in those early years, coupled with the appropriate language, are exciting. We already know that children deprived of language have difficulty in catching up to those who were not deprived. The accompanying theory is that language must be learned at a certain time in children's development in order for the skills to develop optimally. Since even foreign languages are more readily learned as young children than at any other time in life, children who are provided with the language they need to describe peace, justice, compassion, and nonviolence as power, would be facilitated in learning the behaviors.

According to Tom Stoppard, words are sacred. "They deserve respect. If you get the right ones, in the right order, you can nudge the world a little. . . . " (1984, p. 53).

Children who are taught peacemaking at an older age, perhaps high school, when they become intellectually ready to discuss abstractions, consider their role in the world, and their religious beliefs, question the status quo, and open their mind to opinions from new sources, confront language as an obstacle; they cannot think of

alternatives to their usual way of speaking quickly enough to be comfortable implementing the actions. Hence they may become uncomfortable with the material and withdraw their attention from the curriculum.

The way we use language plays a huge role in determining our values and attitudes, according to a study done by George Lakoff and Zoltan Kovecses (in Redmond, 1991, p. 86). From his study Lakoff learned that there is a relationship between the high incidence of rape in this country, and the type of metaphors for lust and anger. We use metaphors for both anger and lust which connect them to heat. When we're angry, we're "hot under the collar," or we have a "heated argument," etc., and lustfully, we "burn with desire," and "carry a torch for her," etc. (p. 87). This close language associates anger and lust in our minds. This leads Redmond, like Lakoff, to "conclude that there must be links in our thinking between anger and lust" (p. 88).

Another use of language that has a significant impact is the use of the male pronoun; the reference to "man" when speaking of any person, mankind when speaking of humankind, policeman, to mean any police officer, and so on. "By using male terms to mean both men and women we give consent to an exclusion of women, to continuing the idea that men are the ones who really count. . . ." (McGinnis & McGinnis, 1990, p. 82). Young children cannot understand the distinction we have learned to make between "man" as in "humankind" and "man" the male person. (McGinnis & McGinnis, 1990, p. 82)

In early childhood education, using accurate words to describe feelings can be very instructive for children. First, it clarifies feelings. For example, a teacher or parent might say, "I'm frustrated" (agitated, exasperated, offended, etc.) instead of, "I'm angry" (Cherry, p. 19). By using exact language, children's view of emotions is expanded. The black and white and the good and bad, begin to take on their realistic shades of grey. This leads to more critical evalutation of emotions, and an ability to

identify feelings so as to better control actions related to them.

Another advantage of identifying more and more different kinds of feelings, is that learning about them, identifying them, takes some of the fear-inspiring mystery out of them. "You can demonstrate that it is possible to be in control of feelings instead of being controlled by them" (Cherry, 1983, p. 31). Children find this comforting. They appreciate that an adult will help them control their actions and their emotions (Cherry, 1983, p. 53).

Nonviolence as power

Teaching nonviolence as power, and methods of achieving one's goals through strictly nonviolent means is an aspect of nonviolent living skills education often overlooked, according to Richard Fogg at the Center for the Study of Conflict. Fogg says we are asking children to give up their violent behaviors without teaching them how to replace these with new behaviors. Fogg (1972) and others (Steffian, 1988) embrace the philosophy that nonviolent power, when exhibited by young children should be rewarded by parents. This may be extremely difficult, since some techniques of attaining power nonviolently can be extremely annoying; whining, repeated requests, sit down strikes, etc. Whining and crying may not be ideal expressions, but at least the child is not hitting the parent. Rewarding this behavior teaches children to find power in words and other nonviolent expressions. Introduced to these options at an early age, these children can become our teens collaborating to resist school dress codes, teacher assignments, unfair rulings, and the like,. through nonviolent means. This behavior was more common during the days of the peace marches of the 1960s and 1970s, when there was a model. Many of today's teens haven't learned that nonviolent resistance is not the same as passive agressive behaviors such as dropping out or using drugs. Encouraging nonviolence as power can help them become empowered to resist these unproductive approaches that devastate them and others.

Importance of parental involvement

In Maria D. Chavez's paper, Risk Factors and the Process of Empowerment, Mexican Americans who did not speak much English were asked what their needs were. When parents spoke out, they said they wanted a preschool. They felt language development was crucial to their children's success in life. The role of parents and progress of children was extensively studied. Initially, parents at the discussion meetings were reticent, waiting to be led by the staff. However, as time went on, they began to participate, and finally, they took over the effort, became greatly invested in the project, generated community goodwill and special events, as well as an excellent preschool program. The parents also grew personally, felt more empowered, and created a happier, healthier home environment as well as school environment for their youngsters. Furthermore, parents involved at the preschool level were more likely to stay involved with the schools as their children went into elementary school (1991).

Parental involvement is important, not only for the success of the school, but also for the success of the child. It is not surprising that parental involvement with children's education is a key to the academic success of these children. In fact, parents that help children with their schoolwork see excellent results (Newman, 1989).

According to Benjamin Silliman and Karen Royston, writing in Dimensions, (1990), collaboration of teachers and parents is important for good relationships between school and home. If teachers intend to involve parents, they need to communicate with and educate them. Some educational strategies Silliman and Royston suggest are the use of support groups and parent centers.

Specifically for parents of young children, Mick Coleman (1991) argues the importance of allowing teachers the time and resources to work with parents, thereby promoting consistency in what is learned in the family and the classroom environments.

Chapter III: Methods and Results

In this section the research methods employed to answer the question, "do parents want nonviolent living skills taught in their child's preschool," will be detailed. There were four research elements in this study. They will be described, reviewed, and discussed in independent sections.

Method: Survey A

Self-addressed, prestamped questionnaires were distributed to parents via their children's take home materials at four preschools within a 20 mile radius. A short explanation of the reason for these questions was included. It said I was a student, and no public or private funding was being provided for this survey, which simply was of interest to the researcher. The return rate was 32 percent; 39 were returned out of 120 distributed.

Little demographic information was solicited from parents. I wanted to keep the questionnaire extremely short to increase response, and I viewed this as a preliminary study. The wording of the questions was being tested, since the phrase "non-violent living skills" was surely new to them. "Peacemaking skills" seemed to invite confusion, and other terminology ranged so far afield that I was dissatisified with any of the other choices. However, I didn't know how parents would interpret this questionnaire until they were returned. Follow-up is definitely needed since the information about education, age, income, and number of children in the household was omitted. To ameliorate that lack, The following demographic data about the region may help: Most respondents were from Washington County which ranks fourth in the state (out of 87) in per capita income. The median family income of the communities surveyed is $50,000 (Sridhar, 1993). Clearly, most of the families taking this survey experience a comfortable lifestyle. The entire survey is presented on page 27.

Questionnaire for parents of preschool age children

1). Zip code _____

2). Number of adults in household ____

How important, on a scale of one to ten (one being unimportant, and ten being very important), do you think it is that non-violent living skills are taught in

3). pre-kindergarten __
4). pre-kindergarten through 6th grade __
5). pre-kindergarten through 12th grade __
6). 7th through 12th grades __

7). What, specifically, would you like to see taught? _____

_____

Considering the open enrollment policies in Minnesota, are non-violent living skills important enough to you that you would send your child to a pre-school or elementary school where they were offered?

(Please check only one)

8). No, I wouldn't change my child's school because of that factor alone __
9). Yes, if transportation were provided or the school were convenient to my home __
10). Yes, if transportation were provided or the school were convenient to my home, and all other programs were comparable __ If you check this question, please answer question 11
11) Please specify the programs you would be most concerned about

_____

If non-violent living skills were(are) not taught at your child's school, would you be willing to:

12). serve on a committee to initiate such a program? yes __ no__
13). support it with a "yes" vote? yes __ no__
14). serve as a volunteer to facilitate the program? yes __ no __
15). pay more tuition (if at a private school or pre-school)? yes __ no __

In your family, are you the decision maker?

16) most of the time about matters such as these __
17) no, it's shared with spouse __
18) no, it's shared with spouse and children __

Thank you very much for your time and thoughtful answers. I need prompt responses to meet my deadline. Please mail by November 13th. Simply fold in half to let mailing address and stamp show for the Post Office, and drop in the mail. See reverse side for an explanation of this survey.

Results: Survey A

Question one, zip code, was a location guide to determine that all respondents resided in Washington County, or within five miles of the county borders. This illustrated there was a somewhat homogeneous group in terms of lifestyle.

Question two, number of adults in the household, was asked because the evidence is strong in support of the theory that children from single parent households, especially those with no significant male in their lives, are more likely to commit violent crimes (Meier, 1993). Since births to single parent families has increased approximately 350 percent over the past 30 years, and over the same time period, violent crime has risen 100 percent (Meier, 1993), I was interested to note whether single parents had more interest than married parents in having their children educated in nonviolent living skills. This survey did nothing to help determine that answer, however, because all children had two adults raising them.

The significant information this study revealed is that the respondents thought that teaching nonviolent living skills at every level of children's education was important. Specifically, on the scale of 1 to 10 (with 10 being the most important), every age group received a 10 for a median score.

The average score was 8.19 for the importance of teaching nonviolent living skills in preschool. Most, 67.5 percent of respondents, gave 10s and there were no 9s. In pre-k through 6th, 63.1 percent of the respondents assessed the value of education in nonviolent living skills as a 10, another 8 percent gave it an importance rating of 9. For the years from prekindergarten to 12th grade, 56.7 percent thought it was a 10 in importance, and 14 percent gave a 9. For the years from 7th to 12th grade, 69 percent gave a 10, and another 3 percent gave a 9. The following table will clarify these data:

Table I: Parental value scale results

Age group	Importance	Number of 10s/9s	Percentage of 10s & 9s together
pre-k	8.19	25 = 67.5% (9 = 0%)	67.5%
pre-k - 6th	8.92	24 = 63.1% (9 = 8%)	71.1%
pre-k - 12th	8.92	21 = 56.7% (9 = 14%)	70.0%
7th - 12th	8.47	25 = 69.4% (9 = 3%)	72.0%

Essentially, though parents made comments that indicated they felt one age was more important than another, the majority felt teaching nonviolent living skills was important. Most respondents gave 10s to every age.

The detail of answers to "what would you like to see taught?" is interesting enough to elaborate on. The responses are listed in Table II (see p. 30).

Table II: What parents would like to have taught -- Number of responses

Conflict resolution	13
How to treat others	8
Communication	5
How to channel and vent anger appropriately	5
Negotiation	4
Impact of violence on the victim	3
Self esteem	3
Mediation	2
How to act against violence on television	1
Respect for girls	1
Anti-racism	1
Connections; how everything affects someone/thing else	1
Simplicity	1
Ways to cope	1
Giving and helping others worldwide	1
Making choices under peer pressure	1
Feelings work	1
Responsibility	1

I list these in detail, because they illustrate that respondents understood what nonviolent living skills were; thus this terminology was effective. Additionally, some of these comments are particularly insightful, showing a significant grasp of the subject. Further, a nonviolent living skills program would do well to consider all of these topics.

A large percentage of parents would change their child's school to have him or her attend one teaching nonviolent living skills. Though 50 percent wouldn't change schools on that basis alone, 26 percent would, given convenience, and 24 percent would, given convenience and similar programs. This means 50 percent of respondents would consider switching schools to find one with nonviolent living skills offered.

Table III: Respondents willing to change child's school	
Wouldn't switch (question 8)	50%
Would switch, given convenience (question 9)	26%
Would switch, given convenience and programs (question 10)	24%

The question of whether or not parents would be willing to devote some of their time also was interesting. An equal percentage would be willing to serve on a committee to initiate a nonviolent living skills program as would not: 15 yes, 15 no, 1 maybe, and 8 not answered. *One hundred percent of respondents would support it with a "yes" vote* (3 did not answer this question). A large percentage would be willing to volunteer to facilitate the program: 22 yes, 7 no, 4 maybe. And would they vote with their dollars? I was amazed to find that *43 percent said they would be willing to pay more tuition* if at a private school or preschool, in order to have such programs.

Table IV: Parental participation	yes	no	maybe	% yes of 39 total
Would serve on committee	15	15	1	38%
Would suppport with vote	36	0	0	92%
Would volunteer to facilitate	22	7	4	56%
Would pay more tuition	17	14	2	43%

Finally, most decisions are made with spouse (64%), though 23 percent of the respondents make them alone, and 13% make such decisions with spouse and children. This question would have been of more value if I had asked the sex of the respondent. Perhaps there would have been some interesting differences in responses depending on which parent filled out the form.

Method: Survey B

Three-page questionnaires were distributed to parents of children attending Hudson Children's House, the test site preschool with a peace studies program. The questions attempted to look closely at that program as an experience for youngsters, and in terms of its perceived value for the parents.

It was assumed that parents of children involved in the "Peacemaking Skills" program at Hudson Children's House would be able to offer insights regarding the aspects of the program they felt were particularly helpful, why they chose it, and what they did and didn't like about it. The questionnaire was submitted to all parents of children in the Peacemaking Skills summer program.

Twenty questionnaires were returned out of 65, for a ratio of about 30 percent.

Questions about each respondent's age, occupation, home location, how they found out about the program, what they did and did not like about it, whether or not they referred their friends to the program, and how they felt their child had grown in the program, were included in the questionnaire. They also were asked if they choose Hudson Children's House because Peacemaking Experiences was offered, or for other reasons.

I gathered the data and compiled it by hand because so many of the questions were open-ended. Some of the questions are not relevant to this study, but were

included for the benefit of the school. A sample of the questionnaire and complete responses are included in Appendix B.

Results: Survey B

The particular question of interest is number 11: "Do you believe that peacemaking skills should be taught throughout a child's K-12 education?" All 18 respondents (2 did not answer this question) answered "yes" to this question. These are parents with experience with a peace program, endorsing it.

Question 12 asked parents if they would be willing to learn more about peacemaking skills to incorporate and reinforce the concepts their child had learned. Seven respondents said they would be anxious to, 11 said they would if it was convenient, 1 goes to church to learn peacemaking, 1 studies on her/his own, and 1 wouldn't be able to make it a priority right now. In total, 18 of 20 were interested in increasing their knowledge of peacemaking.

Asked whether they would be willing to serve on a community task force to develop the school as a Peace Site school, only 5 said yes, 5 said no, and 11 wanted more information.

Question 5 asked why parents chose Hudson Children's House as a preschool for their child. Fourteen parents said because it was a Montessori school, 4 said because of the peace studies program, 3 said it was close to home, 1 liked the way her/his friend's child was doing at the school, and 2 liked the staff.

Referrals were given by 14 parents, 6 had not referred others (question 4).

Question 8 asks for areas of particular growth parents had seen in their children over the summer peace skills session, and directs them to several options. Table IV describes these results:

Table IV: HCH Parents' Views on How Their Child Improved in peace studies	
Songs	13
Care of the earth	12
Care of the plants and animals	12
Creative writing/drawing	11
Cooperative games	11
Conflict resolution	11
African culture	11
Giftmaking	10
Drama	9
Brainstorming	8

These results are detailed, in part, so the reader can compare them to the results in another study by Carol Freund. She used a post peace curriculum questionnaire to parents to assess their sense of whether their child had grown in some areas similar to the research above. Specifically, she asked whether parents had seen their child grow as a peacemaker, a question that, while not comparable, could be juxtaposed to my question whether the child had learned conflict resolution. In all but one case the parents had seen improvement in that area in her class. In mine, just over half (11) parents said they had seen growth.

Another similar question was respect for nature (Freund's). She had only 2 of 17 whose parents did not see change. I asked if the child had grown in care of the earth. Slightly over half, 12 respondents, said their child had grown in this area. Another area where HCH students could be compared is in study of other countries. Of my respondents, 11 said they had seen growth in knowledge about African culture. Fruend

asked her question differently, but got another stronger result. All her students' parents saw growth in this area.

Fruend put heart and soul into teaching that peace curriculum for the duration of the test. The results were very impressive. I think the disparity in results in part reflects the lack of excellence in the peacemaking program at HCH at the time. It also reflects the fact that Fruends's work was totally new to the children. HCH had an ongoing program. There was no pretest. Fruend also had parents participating at every possible point, thus increasing their knowledge of the programs. Additionally, the questions were asked differently. Not being familiar with Fruend's work before I began, I did not replicate her format. It also is possible that one or both of our surveys did not measure exactly what they intended to measure.

Method: Survey C, Teacher Focus Group

The goals of the focus group were similar to the parent questionnaire. We hoped to get the teacher's perspectives on the benefits and challenges of the peace education program; how they thought it was viewed by parents, whether they thought it was marketable to student teachers, and how it could be improved.

The focus group was held at the director's house, in the spring of 1993, and I was not present. It was conducted like a typical staff meeting. All seven teachers were present. The difference was that it was tape recorded, and there was a set of questions I had prepared for the director to discuss.

Results: Survey C

The greatest benefit of the peace program (question 2) was assessed by the teachers to be children "grow and go" with it. They go back to other schools doing it. They learn to figure out problems on their own, and to understand peace as an alternative

way of life. Older kids are more considerate with toddlers. The staff appreciates and gets a lot out of it. It impacts on their personal lives.

The greatest challenges of the peace program are what to do with the child who doesn't get it, toddlers, and lack of parental knowledge and support.

The positive feedback teachers had gotten from parents regarding the peace program (question 3) was that their children got along better at home. They appreciated the peace table and wanted their children to be able to continue this in public schools. Negative feedback was simply that the parent was having trouble taking the "I message" from the child. See Appendix C for more detail.

Method: Survey D, Phone Survey of Alternative Schools

I surveyed, by phone, the Twin Cities metropolitan area alternative schools, especially the Montessori preschools which I thought might have peace studies programs. Again, I hoped to get a sense of the importance they assigned to peace programs. I wanted to understand the policies or approaches that made them successful, how they raised funds, whether they had a defined peacemaking program, and whether or not they used it as a marketing tool.

Results: Survey D

Of the 18 school spokespersons interviewed, 9 had peacemaking programs, though only two officially called them that. Several Montessori preschool directors said that peacemaking was part of Montessori education; that it was a "way of life" at their school. One who had no program said, "I wish we did." another said, "there's no unit because it's too abstract for the children."

I asked how they were financed, whether they were full, and if they had peacemaking programs because I wanted to see if there were any correlations. There

were none. None of the schools really marketed their peace program, except the Friends' school, which is centered around it. Thus, if offering peacemaking was important in marketing any of the other schools, they would not have realized it.

Only three schools had a unique marketing, or outreach staff position. The director and staff did this job at four of the schools. Parent volunteers were enlisted at three schools, and the eight others had no one assigned to this task.

Parental involvement in the school or preschool was often mentioned as a key ingredient to success (question 6). Low staff turnover was another. Word-of-mouth was the most successful way to get new enrollees. Some advertising was mentioned, mostly in local papers. This survey and results are in Appendix D.

Chapter IV: Discussion

Though there are many writings on the importance of communication between schools and parents, an overlooked area for schools to ask for parental feedback is in the area of their attitudes toward nonviolent living skills. Parents have been involved in related studies regarding parent-child mediation, for example, but even in this arena, where research is available, the "quantity and quality of the research on parent-child mediation is circumscribed" (Van Slyck, Newland, Stern, 1992, p. 194).

The research herein does give an indication of how a middle- to upper-middle-class community is likely to view a nonviolent living skills preschool. Since nearly all would support it with a "yes" vote, many would pay more, and many would get involved with such a program, the possibility of success for a school offering nonviolent living skills is increased.

I think it is safe to assume there is some marketing value to my findings, were they to be applied to similar communities. Surveys A and B both focused on a particular geographic area. The similarity of results from both areas is an indication that my conclusions have some validity. What this research did not show, was which demographics were predictive of support for this program. It also was not able to eliminate a potential bias resulting from a response rate around 30 percent and the self-selecting aspect of written questionnaires. For a more confident assessment of validity, Survey A could be embellished to include demographic questions, including number of and ages of children, income, age, and education of the respondent and spouse.

During the term of this study, the 1992-93 school year, Hudson Children's House lacked communication with its parents regarding the benefits of the peace program, and the school seemed to suffer from an inconsistent commitment to it. This was probably due to a lack of guidance from the school's director (and main peace advocate)

who had accepted an additional teaching job elsewhere. Some of the teachers, particularly the newer ones, did not exhibit consistent enthusiasm for the peace studies program, and expressed a feeling of incompetence. The fact remains, however, that there were significant changes in the children participating in the program, as noted by their parents, and the parents were unanimous in their support of the program.

The directors of schools I interviewed illustrated the importance of parental involvement in the school, for their added helping hands, for their referrals, and for their marketing support. In fact, the most successful schools mentioned a great deal of parental involement. Thus, these administrators reinforced the logical conclusion that parental support is critical for the optimal function and well-being of a school.

Throughout this research a theme has repeatedly come forward: parents think they turned out fine, and that they are raising their children in a similar environment to the one they experienced. This leads me to the conclusion that parent education is a critical factor for getting enthusiastic support for nonviolent living skills education. Parents also need to learn from the failings of our generation, and realize that our children have additional factors impacting their existence that were not present for parents as children.

The results of Survey B indicate that children are coming home with refreshing input from their peace studies program at school. As parents are willing to participate and learn along with their children, each will be encouraged in her/his personal pursuit and the whole family will benefit.

A longitudinal study of children who have had a preschool education in nonviolent living skills would be of great interest. How do these children do as adults? Is there a difference in the divorce rate, arrest rate, or the suicide rate? Are these children happier adults? More successful socially? The mediation and conflict

resolution programs that are currently being studied show significant reductions in violent episodes during the school year. What happens after graduation? during the summer?

Children's Creative Response to Conflict determined that children do better with a gestalt approach, rather than a workshop approach. If a workshop experience were coupled with curriculum provided to the usual teachers, would it have a stronger impact? What if a "peacemaker" character were doing workshops and also was a TV star?

The involvement and participation of parents is so important. Is a peace studies program able to succeed without controlling the input over a large proportion of the child's day? Perhaps concurrently limiting children's television viewing and violent toys? How much can the school do for preschoolers in a part-time program? a full time program? Is there a difference in children involved in a multitude of structured activities (particularly sports) during their "play" time, and those who play in backyards?

Finally, a key question that is not answered at this point: will teachers agree to learn something new, and embrace this subject? In the experience of schools offering a mediation process, student-teacher mediation takes place less frequently than student-student mediation. The author says this is because teachers are reluctant to enter mediation (Singer, 1991, p. 36). I think this material is very difficult to teach us as we age. Teachers have every right to be intimidated by the difficulty of changing so fundamentally. Notably, the teachers at Hudson Children's House expressed gratitude for the opportunity to learn the new peacemaking material.

Conclusions:

1. Parents want a nonviolent living skills program for their child, and will pay more and participate to get one. There may be some marketing value to offering a nonviolent living skills program in a preschool.

2. The quality and quantity of communications between staff and parents is critical to substantiating the importance of the peace program. Parent education, a newsletter, and education meetings with parents of enrolled children and potential enrollees emphasizing peace studies and describing its implementation, is suggested. Further parent education regarding their role in augmenting their child's experience also would be of value.

3. Involvement of parents with the school is critical to improving their ability to communicate to others the benefits of the school's programs, thus increasing referrals.

4. Preschool is not viewed by parents as too young an age to start learning about nonviolent living skills.

5. Without regular input and direction from a peace advocate, able to act as a stimulus/leader, the peace program may falter. Teachers need a supportive environment to carry on this work.

6. Curriculum specifically for preschool programs needs development. Then, an additional study, similar to Fruend's, but more oriented to evaluating and comparing aspects of the curriculum, the quality of the curriculum, and the impact of the curriculum, would be beneficial. Using this standard curriculum, it would be possible to look at more than one preschool in the pre- and post-test. At that point, I suspect the quality of the teaching would emerge as a major factor. Even with curriculum guidelines and outcome-based evaluation, there would be likely to be significant variance in the results, because children are such environmental, experiential learners. The teachers who model the program goals, as well as voice them, could be expected to have better results.

7. Additional research regarding the questions mentioned on pages 39 and 40 would be helpful in ensuring the optimum outcome for the children.

References

Abrams, I. (1988). The Nobel Peace Prize and the laureates: An illustrated biographical history, 1901- 1987. Boston: G.K. Hall.

Berends, P. B. (1987). Whole child/whole parent. New York: Harper and Row.

Caduto, M. J. & Bruchac, J. (1991). Keepers of the animals: Native American stories and wildlife activities for children. Golden, CO: Fulcrum.

Carlsson-Paige, N. & Levin, D. E. (1990). Who's calling the shots?: how to respond effectively to children's fascination with war play and war toys. Phila: New Society.

Chavez, M. D. (1991). Risk factors and process of empowerment. Bernard van Leer Foundation studies and evaluation papers 1. The Hague, Netherlands: Bernard van Leer Foundation. (Eric Document Reproduction Service No. ED 338 385).

Cherry, C. (1983). Please don't sit on the kids. Belmont, CA: David S. Lake.

Chinmoi, S. (1986). A child's heart and a child's dreams. Jamaica, NY: Aum.

Coerr, E. (1977). Sadako and the thousand paper cranes. New York: G.P. Putnam and Sons.

Coleman, M. (May, 1991). Planning for parent participation in schools for young children. ERIC Digest adapted from Planning for the changing nature of family life in schools for young children, in Young Children 46, 4 (pp. 15-20).

Cornell, J. B. (1979). Sharing nature with children. CA: Ananda.

Derman-Sparks, L. (1989/1991). Anti-Bias curriculum: tools for empowering young children. Washington, DC: National Association for the Education of Young Children.

Fogg, R. F. (1972). Some effects of teaching adolescents some creative peaceful approaches to international conflict. Unpublished manuscript. Harvard School of Education. Harvard.

Frerking, B. (1992, May 18). Racial attitudes formed early in life, often subconsciously. Star Tribune, p. 3E.

Freund, C.A. (1989). A peace education curriculum for preprimary children. Nova University. (ERIC Document Reproduction Service No. ED 312 089).

Gore, A. (1992). Earth in the balance: ecology and the human spirit. Boston: Houghton-Mifflin.

Hanh, T. N. (1993). Thundering silence. Berkeley, CA: Parallax.

Hanh, T. N. (1987). Being peace. Berkeley, CA: Parallax.

Harris, M. (1971). Culture, man and nature. New York: Thomas Y. Crowell.

Hopkins, S. & Winters, J. (1990). Discover the world: empowering children to value themselves, others and the earth. Phila., PA: New Society.

Howard, T. A. (1992). Kids ending hunger: what can we do? Kansas City, MO: Andrews and McMeel.

Janke, R. & Teachout, N. (1992). Peacemaking skills: Teacher's guide. Hudson, WI: Peace Curriculum Press.

Jasinek, D. & Ryan, P. Bell. (1988). How to build a house of hearts: a heart-level home makes everyone who lives there feel good. Mpls., CompCare.

Jewett, J. (1992). Aggression and cooperation: helping young children develop constructive strategies. (ERIC Digest EDO-PS-92-10). Urbana IL: University of Illinois.

Jones, J. (1972). Prejudice and racism. Reading, MA: Addison-Wesley.

Judson, S. (Ed.). (1984). A manual on nonviolence and children. Philadelphia: New Society.

Kaufman, B. N. (1991). Happiness is a choice. New York: Random House.

Kohn, A. (1986). No contest: the case against competition. Boston: Houghton-Mifflin.

Kome, P. & Crean, P. (Eds.). (1986). Peace: a dream unfolding. San Francisco: Sierra Club Books.

Lakoff, George. (1987). Women, fire, and dangerous things: what categories reveal about the mind. Chicago: University of Chicago Press.

Moua, M. (1993, November). Violence. Midwest Teen Scene. pp. 1, 4, 5.

McGinnis, K. & McGinnis, J. (1990). Parenting for peace and justice: ten years later. Maryknoll, NY: Orbis.

McGinnis, K. & Oehlberg, B. (1988). Starting out right nurturing young children as peace makers. Oak Park, IL: Meyer-Stone Books.

Meier, P. (1993, April 18). Nurturing fathers needed for boys. Star Tribune. p. 3E.

Minnesota Department of Education. (1990). Model learner outcomes for early childhood education. (Curriculum Services Section, 626 Capitol Sq., St. Paul).

Montessori, M. (1986). Peace and education. Adyar Madrass, India: Theosophical Publishing House.

Newman, J.A. (1989). Helping parents to help their children succeed in school: what research says about supplementary home instruction. (ERIC Document Reproduction Service No. ED 307 674).

Orlick, T. (1978). The cooperative sports and games book. New York: Pantheon.

Paul, J. & Paul, M. (1983). Do I have to give up me to be loved by you? Minneapolis: CompCare.

Park, M. J. & Park, J. (1990). Family peacemaking: playful gatherings and activities. Family guidebook and peacemaker's notebook. Phila., PA: Pax Christi USA.

Prutzman, P., Stern, L., Burger, M.L., & Bodenhamer, G. (1988). The friendly classroom for a small planet: children's creative response to conflict program. Phila, PA: New Society.

Ramsey County Family Violence Initiative. (1992). (Handout available from Ramsey County Family Violence Initiative, (Ramsey County Government Center, Publ;ic Health Department, West #560, 50 W. Kellogg Boulevard, St. Paul, MN 55102).

Redmond, A. (1992). Static and Emerging Metaphors for Women. In K. V. Vort, J. H. Timmerman, & E. Lincoln, (Eds.), Walking in two worlds: women's spiritual paths. St. Cloud, MN: North Star Press.

St. Giermaine, J. (October, 1993). Growing our next generation of environmental activists. Tomorrow's Child 1 (1).

Schaef, A. W. (1985). Women's Reality, an emerging female system in a white male society. San Francisco: Harper and Row.

Schmidt, F., & Friedman, A. (no date). Peace-making skills for little kids. Miami Beach, FL: Grace Contrino Abrams Peace Education Foundation, Inc.

Schmidt, F., & Friedman, A. (1986). Fighting Fair: Dr. Martin Luther King, Jr. for kids. Miami Beach, FL: Grace Contrino Abrams Peace Education Foundation.

Singer, D. (December, 1991). Teaching alternative dispute resolution to America's school children. Arbitration Journal 46 (4) (pp.33-38).

Sridhar, V. K. (July, 1993). Community profiles housing population and households. St. Paul: Metropolitan Council Report No. 620-93-061.

Steffian, T. (1988). Teaching nonviolent power to children. In Gene Knudsen-Hoffman (Ed.), Ways out: the book of changes for peace. Santa Barbara: John Daniel and Company.

Silliman, B. & Royston, K. (Fall, 1990). Ideas: working with parents. Dimensions 19, 1. pp. 15-18 (ERIC Document Reproduction Service No. EJ 420 286).

Suzuki, S. (1969/1977). Nurtured by love: a new approach to education. (W. Suzuki, Trans,). New York: Exposition.

Television Awareness Training. (1976). New York: Media Action Resource Center.

Turner, J. (1988, November). Child discipline and world peace. Paper presented at the Annual Conference of the National Association for the Education of Young Children, Anaheim, CA (ERIC Document Reproduction Service No. ED 304 226).

Vanderhaar, G.A. (1990). Active non-violence: a way of personal peace. Mystic, CT: Twenty-third Publications.

Van Slyck, M, Newland L.M., Stern, M. (1992, Winter). Parent-child mediation: integrating theory, research, and practice. Mediation Quarterly, 10(2) (pp. 193-208).

Verner, R. Parenting styles and violent cultures. The Family Newsletter, 3(4).

Wichert, S. (1989). Keeping the peace: practicing cooperation and conflict resolution. Phila., PA: New Society.

Wilson-Brewer, R. (1991). Violence prevention for young adolescents: a survey of the art. Washington, DC. Carnegie Report (ERIC Document Reproduction Service No. ED 356 441 & ED 356 442).

Appendix A: Organizations Involved With Peace Studies

Better Homes Foundation, P.O. Box 9236, Des Moines, IA 50306. This group can send brochures and information on how children can be involved in a service project to help the homeless.

Center for Teaching Peace, 4501 Van Ness Street, NW, Washington, DC 20016. This group has a peace education curriculum for adults. Colman McCarthy, director.

Center for the Study of Conflict, 5842 Bellona Ave., Baltimore, MD 21212, phone: 410-323-7656, Richard Fogg, director.

Children & Nonviolence Campaign, War Resisters League, 339 Lafayette St., New York, NY 10012. phone: 212-228-0450.

Children's Creative Response to Conflict, c/o Friends for a Non-Violent World, 2025 Nicollet Ave. Suite 203, Mpls., MN 55404 phone: 612-870-1501, Nancy Helfrich 612-588-6205.

Community of Mindful Living, P.O. Box 7355, Berkeley, CA 94707. Work centered around the teachings of Thich Nhat Hanh.

Consortium on Peace Research Education and Development (COPRED) at George Mason University, 4400 University Dr., Fairfax, VA 22030.

Educators for Social Responsibility, Project CREATE, 1929 5th Street South, Mpls., MN 55454 Charles Numrich, coordinator phone: 612-645-8972.

Family Peace Explorations, c/o People's Congregational Church, Bayport, MN 55003. phone: Becci Cox: 612-439-8698. Community-based programming yearly for educational purposes.

GATE (Global Alliance for Transforming Education), 4202 Ashwoody Trail, Atlanta, GA 30319 phone: 404-458-5678.

Hudson Human Potential Institute, 6241 2nd Ave, Lakeland, MN 55043. 612-436-6241 Rebecca Janke, president.

National Youth Service Day, Ann Maura Connolly, director, c/o Youth Service America, 1319 F Street, NW, Suite 900, Washington, DC 20004. Involves kids in service activities — either on an ongoing basis, or a one-day program on Youth Service Day in April.

National Association for Mediation in Education (NAME), University of MA, Amherst, MA 01003. Daniel Kmitta, National Coordinator 413-545-2462.

National Association for the Education of Young Children, 800-424-2460. Many excellent resource books are available through this organization.

Parenting for Peace and Justice Network, c/o the Institute for Peace and Justice, 4144 Lindell Blvd. #124, St. Louis, Missouri 63108 phone: 314-533-4445 James and Kathy McGinnis, coordinators.

Peace Grows, Inc., Alternatives to Violence Project, 513 W. Exchange St., Akron, OH.

Peace Works, Grace Contrino Abrams Peace Education Foundation, Fran Schmidt, 2627 Biscayne Blvd., Miami, FL 33137-3854. Have early childhood curriculum, puppet and record. phone: 305-576-5075.

People Against Violence, Inc (PAVE). P.O. Box 1174, Lakeville, MN 55044. Phone: 612-435-6317. Grass roots community-based initiative against violence.

Ramsey County Family Violence Initiative. Task force based organization. Ramsey County Family Violence Initiative, Ramsey County Government Center West #560, 50 W. Kellogg Boulevard, St. Paul, MN 55102.

World Citizen, 2028 B Ford Parkway, Suite 124, St. Paul, MN 55116 Have a Peace Site program which has been embraced by 86 schools in Minnesota, hundreds nationwide. phone: Nancy Baumgartner 612-699-7446.

Appendix B: Survey B

Hudson Children's House Parent Questionnaire

We at Hudson Children's House have an ongoing commitment to quality education and care for children. To continue to improve, we need your feedback. We have compiled the following questions for parents of our students. We would really appreciate it if you could take a few moments to share your experiences, thoughts and insights.

1. How did you find out about Hudson Children's House? (circle one)
   a) Referral from a family whose child has attended
   b) Referral from Realtor
   c) Other referral
   d) Newspaper ad
   e) Newspaper story
   f) Yellow Pages
   g) Drove by and saw the sign
   h) other_____

2. What do you like about Hudson Children's House? _____

3. How could we improve?_____

4. Have you referred any friends to this program? yes _ no_

5. Why did you choose Hudson Children's House? (circle one)

   a) Because Peacemaking Experiences was offered

   b) It's close to home

   c) It's close to work

   d) I wanted Montessori education for my child

   e) My friend's child goes here and is doing well.

   f) I liked the staff when I met them.

   g) other _____

6. Were you familiar with the Montessori style of education before you came to HCH?

   yes_ no_

7. Do you feel it's important that children learn peacemaking skills? yes_ no_

8. Do you think your child has grown in the following areas during his/her involvement with Hudson Children's House Peacemaking Summer Experience?

   (check yes, no, or not sure for each) yes no not sure

   a) Conflict resolution ..... ___ ___ ___

   b) Songs ..... ___ ___ ___

   c) African Culture ..... ___ ___ ___

   d) Giftmaking ..... ___ ___ ___

   e) Care of the earth ..... ___ ___ ___

   f) Brainstorming ..... ___ ___ ___

   g) Creative writing/drawing... ___ ___ ___

   h) Drama ..... ___ ___ ___

   i) Care of plants and animals.. ___ ___ ___

   j) Cooperative games ..... ___ ___ ___

9. Are there any additional skills you would like your child to learn in the Peacemaking Skills Summer Program?_____

10. Have you noticed any behavioral or conceptual changes in your child that you can attribute to the Peacemaking Skills Summer Program?

11. Do you believe that peacemaking skills should be taught throughout a child's K-12 education? yes_ no_ comments:

_____

12. Would you be willing to learn more about peacemaking skills yourself, as a parent, to incorporate and reinforce the concepts your child has learned?

a) I would be anxious to

b) I would do it if it was convenient

c) I wouldn't be able to make it a priority right now

d) I go to church to learn peacemaking

e) I study on my own to learn peacemaking

f) I am not interested in the peacemaking aspect of this school

13. Would you be willing to serve on a community task force committee for developing Hudson Children's House as a Peace Site school? yes_ no_ need more information_

14. Do you have any particular skills that you would be willing to donate to help HCH? (circle any that apply)

a) raising money to purchase additional resource material

b) telemarketing

c) grantwriting

d) public relations or other marketing skills

15. How do you feel about bake sales and other fundraisers held by the school?

(circle one)

a) I would rather make a direct contribution if the school needs something.

b) I have a good time and enjoy meeting other parents.

c) other_____

16. How do you feel about the pace of education your child has received. Do you feel he/she has been (circle one)

a) Pushed?

b) Underchallenged?

c) Appropriately challenged for his age and personality?

17. Do you feel the cost of your child's daycare and education is (circle one)

a) appropriate and fair

b) expensive

c) too inexpensive for the value received.

18. Do you feel you are receiving a) adequate, b) excellent, or c) inadequate (circle one) communications about activities at HCH?

19. How do you think we could build community awareness of the unique educational opportunities HCH provides? _____

20. Your age __

21. Your occupation

_____

22. Home location (city)_____

Please return to Hudson Children's House, director's desk. Thanks for your thoughts.

Responses to Survey B:

1. How parents found out about Hudson Children's House

4 - 19% a) Referral from family whose child has attended

2 - 10% b) Referral from Realtor

7 - 33% c) Other referral

2 - 10% d) Newspaper ad

0 - 0% e) Newspaper story

4 - 19% f) Yellow Pages

2 - 10% g) Drove by and saw the sign

Combined referrals account for over 60% of the business, yellow pages about 20%, and the sign and newspaper 10% (Some people checked more than one answer, for a total of 21 responses.)

2. Things parents like about Hudson Children's House:

11- Staff (qualified, capable, (3) respectful, wonderful, caring, child/teacher ratio, low turnover).

6 - What/how children learn (independent learning, combination of learning and play, they seem to learn a lot, approach, environment is conducive to child's learning style).

5 - atmosphere (safe and supportive, low-key but happy, homelike, spacious, well-structured classroom-type setting).

5 - Peacemaking and peaceful problem solving

3 - Montessori

2 - Child loves it

2 - The variety of activities and exposure

2 - Animals

1 - Balance between flexibility and structure

1 - Children's needs are being met

1 - Hand's on approach

1 - Everything

1 - Bus to North Hudson Elementary.

1 - Inexpensive

1 - Crafts

1 - Location

3. Ways in which Hudson Children's House could improve:

5 - No complaints.

3 - Reduce TV watching.

3 - More feedback on how child is developing, participating.

2 - Fix screens on front windows.

1 - Keeping children's clothes protected by smocks when painting.

1 - Daily reporting on bowel movement status, lunch eaten and naps (especially with toddlers).

1 - More parent-teacher conferences.

1 - Improve location

1 - Take in infants

1 - Become part of a food program so that breakfast, lunch and snacks are included.

1 - More hugs for the kids!

4. Those who have referred others to HCH = 14 have not = 6

5. Reasons for choosing HCH:

4 - Peacemaking was offered.

3 - Close to home.

0 - It's close to work.

14 - I wanted Montessori education for my child.

1 - My friend's child goes here and is doing well.

2 - I liked the staff when I met them.

Other answers given: Respectful staff, responding appropriately to children. When I visited, I liked the behavior and happiness of the children. At the time it was the only other day care center.

6. Familiar with Montessori before enrolling? Yes - 15 No -5

7. Peacemaking skills important for children to learn? Yes - 20 No - 0

8. Areas of growth at HCH during Peacemaking Summer Experiences:

11 - Conflict resolution

13 - Songs

11 - African culture

10 - Giftmaking

12 - Care of the earth

8 - Brainstorming

11 - Creative writing/drawing

9 - Drama

12 - Care of the plants and animals.

11 - Cooperative games.

9. Additional skills parents would like their child(ren) to learn in the Peacemaking Skills Summer Program:

* Continued problem solving

* Don't know

* Consideration for needs of others
* How to know when someone's feelings are hurt, accept responsibility, and say I'm sorry."
* Since Hudson is mainly a white community, teach diversity.

10. Conceptual changes and behavioral changes in children that parents attribute to Peacemaking Skills Summer Program:

* He is able to express fairly definitively (for a 3-year-old) his feelings and thoughts.
* He is much more able to get along with other children, and be sensitive to their tolerances.
* She can define her emotions, and will stop negative behavior to talk about it.
* He can verbalize about peacemaking, but can't always apply the concepts in a "heated" situation.
* Conflict resolution and the peace table.
* Nick now builds peacemaker weapons that shoot love!!
* Much more ready to negotiate, talk things through to solution.
* When I say no, I have to have a reason. Nathan then tries to negotiate a change in my answer.
* My child handles "no" better. Does not get angry when not allowed to have/do something. I can see that my child reasons this out rather than becoming angry.
* He's becoming more hostile. He talks at home about beating people up, shooting them, hating them, punching them. He wants a gun. I'm hoping it's a phase. I'd like to know more about how to continue at home the conflict resolution skills he was taught.
* She promotes her peacemaking skills to her family, even with Mom and Dad.
* Better able to negotiate a conflict.

* The gentleness with smaller children.

11. Do you believe that peacemaking skills should be taught throughout a child's K-12 education? 18 - yes 0 - no 2 - no answer

12. Would be willing to learn more about peacemaking skills, as a parent, to incorporate and reinforce the concepts child has learned:

7 - I would be anxious to.

11 - I would do it if it was convenient.

1 - I wouldn't be able to make it a priority rightnow.

1 - I go to church to learn peacemaking.

1 - I study on my own to learn peacemaking.

13. Would be willing to serve on a community task force committee for developing Hudson Children's House as a Peace Site school: 5 - yes 5 - no 11 - need more information

14. Particular skills parents have to help HCH:

3 - raising money

1 - telemarketing

0 - grantwriting

6 - public relations or other marketing skills

Other:

* I could show things to the kids: crafts like how to decorate a cake, make a gingerbread house, maybe help once a week at the school.

* Computer programming

15. How parents feel about bake sales and other fundraisers held by the school.

10 - I would rather make a direct contribution.

10 - I have a good time and enjoy meeting other parents.

1 - I would participate

1 - I don't like expensive items in the fundraisers.

1 - I have very little time.

1 - It's good to have these.

1 - Fundraisers that involve the kids — walks, reading marathons, etc.

16. Comments on the pace of education children receive:

14 - appropriately challenged.

2 - underchallenged.

0 - pushed.

17. The cost of education is seen as:

14 - appropriate and fair.

2 - too inexpensive for the value received.

3 - too expensive.

18. The communications about activities at HCH are perceived as:

15 - adequate

1 - excellent

3 - inadequate

Comments:

*I do sometimes feel that we don't get first hand information on the child's daily progress/activities —when you spend so much time away from your child you really do need a report of some kind so you feel in touch with your child's progress.

* I'd like to know more about how teachers communicate with my son when he has problems, so I can learn too, and learn the peacemaking skills he's learned/is learning. I don't have a feel for how he's doing. I don't expect teachers to give daily accounts, but I wonder what he likes to do, his strengths/weaknesses, and how I can help him.

19. Parents suggestions for how we can build community awareness of the unique educational opportunities HCH provides.:

4 - newspaper ads and articles - Get coverage of unique events and peace camp.

1 - word-of-mouth from parents with kids at HCH.

1 - posting goals and achievements where children and parents are: schools, medical offices, shopping malls, etc.

1 - cable TV, booth at county fairs.

1 - brochures, mailings to all kindergarten parents, open houses, Chamber of Commerce, etc.

20. Age of parents:25,28,31(2),32(6),33 (2) median,34,35,36,37,39,40,44,64

21. Occupations: proofreader, engineer, office manager, dentistry, homemaker (2), team leader communications services, writer, administrative assistant (4), telecommunications consultant, nurse, sales, computer systems analyst, human services field - MR population, hair stylist, teacher.

22. Home locations:

12 - Hudson and North Hudson

2 - River Falls

5 - Stillwater (2), Afton (1), West Lakeland (1), Bayport (1)

Appendix C: Teacher Focus Group Survey

Questions:

1. What do you think are the strongest aspects of Hudson Children's House?
2. How do you feel about the peace program? (a) what are its greatest benefits? (b) challenges?
3. What kind of positive or negative feedback have you gotten from parents in regard to it? (a) positive (b) negative
4. How would you improve the communications from the director to you?
5. Can you think of some ways to bring in new children?
6. What is the most critical element, in your opinion, in keeping current children enrolled?
7. Do you think student teachers would gain from working with HCH? (a) why? (b) challenges?

Responses:

1. Strongest aspects: Long term staff, spaciousness, resource materials, educational materials, staff's abilities and caring attitude, strong parent involvement, free choice of children, no staff tensions, Montessori philosophy, animals.

2. Greatest benefits of peace program: Children grow and go with this. They go back to their schools doing it. The kids adopt it. Learn to figure out problems on their own. They learn to understand peace as an alternative way of life. Older kids are more considerate with toddlers. Kids learn to solve their own problems, take the negative out, and put the positive in. The staff appreciates and gets a lot out of it. Impacts in our personal life.

Greatest challenges of the peace program: What to do with the child who doesn't get it. Creative writing for 3 and 4 year olds (need more). Hard to do with toddlers. Trying to get toddlers to see that they really hurt someone. Lack of parental knowledge and support.

3. Positive parental feedback: Their children get along better at home. They appreciate the peace table. Children take it home. They want it in public schools. Negative feedback: Hard to take "I Message."

4. Communications from director to staff could be improved by: notes by refrigerator, sub list for the week, dating notes, staff meetings monthly, talk about the children more, share what's going on. End of the year evaluation.

5. Ways to bring in new children: Petting zoo, open house with bake sale, calling former students and asking for referrals, newspaper ads, teachers carry brochures/business cards with them to drop off when they find an appropriate spot, teachers go door to door, bulk mailing, week of the child (put up display),Wal-Mart bake sale for Peace Camp (to bring attention to it), participate in events like the county fair, the Spring Fest, the 3M Child Care Fair, put brochures at the tourist information center and the library.

6. To keep current children enrolled, we must: Start a parent suggestion box/ comment box. Teach parents how to ask children about their day. Put positive notes in parent's cubbies. Develop a Parent Resource Center. Put library pockets in the books so they can check them out. The primary reason HCH loses students is because they move.

7. Student teachers would greatly benefit from HCH.

Appendix D: Survey of Montessori and Alternative Schools

Questions:

1. Are you financed by tuition alone?
2. If no, what are your major sources of funding?
3. Is your school operating at capacity now?
4. If you need to increase enrollment, what do you do?
5. Do you have a public relations, advertising or marketing person on staff?
6. To what do you attribute your success?
7. Do you have a peacemaking program?

Responses:

1. Child Garden Montessori and daycare, 900 Mt. Curve Ave. Mpls. 377-1698

1. yes 2. a for profit school 3. yes /waiting list 4. word-of-mouth 5. part of program director's position 6. Have hardly any staff turnover, excellent programs. 7. Not exactly, but we have a peaceful environment.

2. Child Garden Montessori and daycare, 1900 Nicollet Ave., Mpls — 870-9771

1. yes 2. for profit/barely 3. Waiting list 4. Advertising with Skyway News and other. A lot of word-of-mouth. 5. No — shared jointly between owner and director. 6. Well-trained staff and good administration, and excellent families (participatory). 7. No/I wish we did.

3. Children's House Montessori, 1300 Summit, St. Paul — 690-3403

1. Yes 2. for profit 3. yes/waiting list 4. Advertise in yellow pages. Word-of-mouth. 5. No. 9 staff 6. Consistency in staff and the philosophy of Montessori. I'm hearing that people are looking for lack of turnover in staff. 7. *That's what Montessori is all about!* We build self-esteem, redirect.

4. Eagan Montessori Child Care Center, 1250 Lone Oak Road, Eagan — 452-3277. 1. Yes 2. For profit 3. No - 3/4 full . 4. Billboard outside, yellow pages (most people from that), word-of-mouth, most people work nearby, not live nearby. Lots of competition. We were one of the originals. Some people don't know what a Montessori is, they think it's a religion! 5. No. 6. Don't know 7. *Peacemaking is part of Montessori.*

5. Edgcumbe Montessori and Day Care, 2149 Edgcumbe Rd., St. Paul — 698-8059. 1. Yes 2. No, fundraisers 3. Almost full 4. Advertisements in local newspapers: Highland Villager display ad. Word-of-mouth very important. To build it we have Christmas programs and invite visitors. We promote it in the colleges and invite people from local businesses: 3M, Control Data, etc. Parents who work there are also involved in the school bring the marketing director or whomever to our event. Discounts are offered to enrollees who work at these corporations. We have a similar program for Ramsey County and Hennepin County 5. the director and owner 6. Mainly knowing the people in the area before opening. The parental support was incredible. On the first day there were 18 students. Has capacity of 52. 7. *This is very important. Not only do you need to have a mixed cultural environment in the school, you need to make sure that children have a basic understanding of how to make friends.* We teach respect of friends, this translates to respect of neighbors, etc. I have bumped into some teachers of elementary school who say they are amazed at how well my students have turned out.

6. Harbon Montessori School, 2349 NW 15 St. New Brighton — 631-1918 1. Yes 2. For profit 3. No 4. Advertise in local newspapers, word-of-mouth 5. Director 6. Provide quality education, Montessori 7. No

7. Kinderhaus Montessori Preschool, 3115 N. Victoria, St. Paul — 482-7925 Parent run school, very small, two teachers 1. Yes 2. Parents do fundraisers 3. Slightly under 4. Hold open houses, invite parents and children in to participate in the Montessori program. This hands-on aspect of the introduction is very important. They do ads, flyers, and there is a sign near the place. Always write down name of people who call. Call back if they are having an open house. There are usually two a year. 5. Parent volunteer assigned to that task. 6. It is a beautiful environment for children. Long-term teachers, preschool only, a.m. and p.m. Parents are a very important part of the program. They do most of the enrolling and answer most of the financial tasks. This provides a lot of quality control. *Most preschools are chosen by word-of mouth.* Day care may be chosen by convenience. Parent registrar helps boost interest and give credibility to the message. 7. *It's always in a Montessori program.* We have children from many cultures in our school. Jerry says the concept of peace is interwoven in the fabric of Montessori. There is no unit on peace because it is too abstract for the children. The children need concrete examples of it in daily life.

8. Miniapple International Montessori School, Oakdale, near K-Mart - 739-6275 1. Yes 2. For profit 3. Close to capacity 4. Open houses advertised through a mailer/ flyer and local newspapers. Discounts offered to attendees. 5. No 6. Good program, good advertising, open houses — had three because they are new. The Minneapolis location has only one each year in the summer. It is designed more as an event for parents of current enrollees. 7. No.

9. Mississippi Valley Montessori School, 1575 Charlton St. West St. Paul — 450-6693. 1. Yes 2. Non-profit. Fundraisers, garage sales, sell products. It's parent owned. 3. Yes 4. Ads, word-of-mouth, flyers at grocery stores 5. Parent volunteer 6. good school, caring staff, low turnover 7. *It's part of the Montessori program.*

10. Montessori Day, 11 Ave. and Glen Road, Newport, 459-7589. 1. Yes 2. N/A 3. Nearly 4. Operating for 17 years. Newspaper, small scale mailings, and word-of-mouth. 5. no 6. Attractive environment, professional staff. 7. Not specifically. One teacher did take a workshop and they have incorporated many of the things she shared that she had learned at the workshop. *They are interested in developing more peacemaking curriculum.*

11. Sunny Hollow Montessori School, 225 Cleveland Ave S., St. Paul, 690-2307. 1. Yes 2. Non-profit, candy sales, raffle and fund fair. Candy works pretty well as a fundraiser. 3. 95% full 4. Flyer in the neighborhood, done by volunteers, ad in the Villager (although it's not ever been successful), word-of-mouth is best, yellow pages somewhat 5. Volunteer parent 6. Pay staff well. Longevity of staff, excellent teachers. Parent board provides a sense of community. Parents volunteer to serve on the board every year. They approve policy and financial changes. 7. Peacemaking skills somewhat familiar because Rebecca Janke's daughter used to go here, and through association with Mary Sue Dobbin.

12. Woodbury Montessori School and Day Care Inc. 738-2260, 1220 McKnight Rd., Maplewood. 1. Yes 2. N/A 3. Not quite 4. Advertise 5. Husband 6. Quality program for 23 years, specifically, the teachers are excellent. 7. No

13. Children's Center Montessori, 1065 Summit Ave., St. Paul, 222-4803 1. Yes 2. Non-profit marathon in October for non-public schools 3. Yes 4. Never had need for that 5. No 6. We're good and offer elementary school K-5, and have low teacher turnover. 7. No, *it's just a way of life here.*

14. Heart of the Earth Survival School, 1209 SE 4 St., Mpls., 331-8862.

1. No 2. Part of funding comes from federal government, some from Minneapolis public schools, and some from private foundations. 3. Yes, waiting list 4. In the spring we run ads in the Circle newspaper. A monthly newspaper that comes out of the Mpls. Indian Center. 5. no 6. We have primarily (98%) Native American students. It's a niche marketing situation. Many are coming from the reservations and couldn't function in a Mpls. public school. Have a mentor/sponsor program. 7. Not located in this building, or associated with the school, but there is a Peacemaker Center.

15. International School of Minnesota , 6385 Beach Rd., Eden Prairie, 941-3500. 1. No 2. Tuition, and privately owner investment. But sometimes get small grant from the state arts board. 3. No - they are growing to 1100 from 330. This is 7th year. 4. Word-of-mouth and extensive targeted marketing by income, education and zip, etc. 5. Yes 6. General curriculum and special programs. Did a joint musical with the Russian kids. We are so global. Verbal and physical violence is not tolerated. Very structured programs, like Montessori, but kids don't have as many choices here (they take math and science all the way through). 40% of our kids come from different countries. A lot of people that come from overseas, and think they might be moving back, want their kids to be able to keep up their high education standards. Parents who have kids who are different (language, looks, culture), disabilities somewhat). Black students from Edina and Eden Prairie, adopted children of color in white families. We offer
intensive French and Spanish for those who don't want to give up their native language. They feel their kids are safer here. Less gangs. $6,350, includes extended day program. Have extensive scholarship program. 7. Yes

16. Lake Country School Montessori, Learning Environments, 3755 Pleasant Ave S., Mpls., 827-3707. 1. No. 2. Annual giving. They ask the parents for a certain number of dollars. They also have a silent and another auction. It usually raises over $50,000. Net $40,000. Do it in the spring. Invite friends, neighbors, businesses. It's mostly word-of-mouth. Last year the event was co-chaired by Molly O'Shaunacy and Christy Donovan 224-3145 from St. Paul. No grants. 3. Yes. 3rd through 8th grade. 4. Never been in that situation. Always a waiting list. 5. No one -- staff works at it. 6. Devotion of co-principals and the staff. 7. *Yes*. Will send me a book.

17. New Life Academy of Woodbury, 6758 Bailey Road, Woodbury, 459-4121. 1. No 2. Fundraisers, donations 3. Not quite 4. Yellow pages, church and ACSI directory. Most people find out through word of mouth. 5. Yes 6. People are looking for an alternative. They are larger than many private schools, and this offers students the opportunity to particiapte in a full and good athletic and music programs, plus, it provides a viable alternative to the public schools. 7. No

18. Friends School, 3244 34th Ave. South, Mpls., 722—2046.

1. Primarily — not entirely. 2. Grants and donations from individuals and the Friends organizations 3. Now have 3 openings (tuition is $4,050) 4. Have increased every year. Best way is word-of-mouth. Community papers, Minnesota Parent, Family Times and flyers are also useful. 5. Yes — an outreach coordinator. 6. Excellent staff, clear vision of peacemaking program, and a large volunteer base. 7. *Yes* — involves group discussions, student initiated conferences (like a peace table) and non-violence education. "Non-violent conflict resolution program," is what they call it. "Peace" can mean other things. It's very important in parents choosing the school. The outreach program has influenced the schools in Brainerd and St. Louis Park which are now using the Friends' Conflict Resolution program. Conflict resolution office 722-6899.